MINUTES

OF THE

SEVENTIETH ANNIVERSARY

OF THE

Mount Zion Association

OF

PRIMITIVE BAPTISTS,

HELD WITH

Salem Church, Blount County, Ala.,

September 8th, 9th and 10th, 1893.

ELD. J. T. STEWART, - - - - - - - - - MODERATOR.
C. Q. ALLDREDGE, - - - - - - - - - - CLERK.

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MINUTES.

The MT. ZION ASSOCIATION of the Primitive Baptist faith and order, commenced her Seventieth Annual Session with Salem Church, Blount county, Ala., Friday before the second Sunday in September, 1893.

1st. The Introductory Sermon was delivered by Eld. J. T. Stewart, from the following Scripture—Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

2d. After a short intermission, the brethren composing the Association met in the church house. Prayer by Eld. T. M. K. Galoway.

3d. Called for and read the letters from the different churches and enrolled the names of the messengers present.

4th. Eld. J. T. STEWART was chosen Moderator, and C. Q. ALLDREDGE Clerk.

5th. Invited visiting ministers and brethren to seats.

6th. Called for petitionary churches.

7th. Appointed Brethren M. M. Pirkins, J. G. Davis, James Moore, together with the messengers of Salem church, as a Committee to arrange Preaching during this Association.

8th. Called for correspondence from sister Associations. Received a letter and package of minutes from Flint River Association by the hands of Brethren W. R. Battles, Jesse Mellett; from Mud Creek Association, a letter and package of minutes by the hands of Eld. W. A. Lyon; Elds. T. M. K. Galoway, J. M. Martin, as visitors, all of whom were cordially received and invited to seats.

9th. Appointed J. G. Davis to write a corresponding letter to Flint River Association; M. M. Pirkins to Mud Creek Association.

10th. Adjourned until Saturday morning, 8 o'clock. Singing and prayer by Eld. J. T. Stewart.

SATURDAY MORNING—9 O'CLOCK.

11th. The Association met pursuant to adjournment. Prayer by Eld. W. J. McComac.

12th. Called the roll and read the Rules of Decorum and Abstracts of Principles.

13th. Renewed the call for petitionary churches. Received Liberty church, Jefferson county, Ala., by the hands of W. J. McComac, Dr. O. B. Short.

14th. Appointed James Moore, M. M. Pirkins, a Committee on Finance. Reported $15.25.

15th. Our next Association will be held with our sister Zion Hill church, Blount county, Ala., seven miles east of Brooksville, Blount county, Ala., twelve miles west of Boaz, Marshall county, Ala., on the T. & C. Railroad, to commence Friday before the second Sunday in September, 1894.

16th. According to previous arrangements of the several Districts, Union Meetings will be held as follows:

First District—Mt. Joy, Blount county, Ala., to commence Friday before the third Sunday in August, 1894.

Second District—Brown's Creek, Marshall county, Ala., to commence Friday before the first Sunday in August, 1894.

Third District—Mt. Carmel, Coleman county, Ala., to commence Friday before the third Sunday in August, 1894.

According to request of the messengers of the Fourth District, it was dissolved and attached to the Second District.

17th. Appointed C. Q. Alldredge to superintend the printing of the minutes, and he is hereby ordered to have 300 copies printed, and to pay for same out of minute funds.

18th. The letter to Mud Creek Association was read and received. Eld. R. V. Hood, Brethren I. T. Barnett, W. C. Bodine, A. M. Lee, B. F. Pirkins, agreed to bear said letter.

The letter to Flint River Association was read and received. Eld. A. Whitworth, Brethren E. P. K. Berry, M. M. Pirkins, W. C. Huffstutter, agreed to bear said letter.

19th. A preamble, or reply to a certain article written by Eld. J. C. Shelton, dated October, 1892, was read before the body and ordered to be printed in the minutes.

20th. The sincere thanks of this Association are respectfully tendered to our sister, Salem church, and vicinity for their hospitality and kind treatment during this session.

21st. The Association having finished its business in peace, adjourned. Prayer by Eld. J. T. Stewart.

ELD. J. T. STEWART, *Moderator.*

C. Q. ALLDREDGE, *Clerk.*

ORDER OF PREACHING.

Saturday morning, by Elds. W. A. Lyon, T. M. F. Galoway; Saturday afternoon, Elds. W. J. McComac, J. W. Martin.

Sunday forenoon, Elds. A. Whitworth, J. W. Martin, W. A. Lyons; afternoon, Elds. D. A. Nation, W. J. McComac.

Abstract of Principles.

Article 1st. We believe in one true and living God—the Father, the Word and the Holy Ghost.

2d. We believe that the Scriptures of the Old and New Testaments are the Word of God, and are the only rule of faith and practice.

3d. We believe in the doctrine of election by grace.

4th. We believe in the fall of man, and that he is incapable of recovering himself therefrom.

5th. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

6th. We believe that God's elect shall be called and regenerated by the Holy Ghost.

7th. We believe that the saints shall persevere in grace, and never fall finally away.

8th. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and true believers are the subjects, and we believe that the true mode of baptism is by immersion.

9th. We believe in the resurrection of the dead and a general judgment, and that the punishment of the wicked is everlasting, and the joys of the righteous will be eternal.

10th. We believe no minister has the right to the administration of the ordinances, only such as are regularly baptized, called and come under the imposition of hands by the presbytery.

11th. We believe that none but the regularly baptized members have a right to commune at the Lord's table, and we believe that the saints should wash one another's feet after taking the Lord's Supper.

Constitution of Mt. Zion Association.

1st. Those members who are regularly chosen by the churches in our union shall compose the Association.

2d. The members so chosen shall produce letters from their respective churches, certifying their appointment, together with the state of the churches since the last Association.

3d. The members thus chosen and convened shall be denominated the Mount Zion Association of the Primitive Baptists.

4th. The Association shall have no power to lord it over God's heritage, nor to infringe on any of the internal rights of the churches.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the members present.

6th. Any church desiring admittance in this union shall petition by letter and messenger, and if found orthodox, shall be received by the Association, and manifested by the Moderator giving the messengers the right hand of fellowship.

7th. Any church in this union shall be entitled to three representatives, and no more.

8th. No query may be taken under consideration in this Association except-

ing where cases of serious difficulty are likely to arise, and cannot be settled by the church, or the help of other churches which they shall call on, then they may send it to the Association.

9th. Every motion made and seconded shall be put to a vote, except withdrawn by the person who made it, and a majority shall decide.

10th. Every person who speaks in debate shall rise to his feet and address the Moderator.

11th. No person shall speak more than three times upon any subject in debate, without liberty from the Association.

12th. No member shall absent himself from the Association without liberty.

13th. The Association will not fellowship any church or churches, nor hold them in union, who are engaged in supporting any Missionary, Bible, Tract, or Sunday-school Union Society; who advocate State Conventions or Theological Schools; nor any other society that has been, or may hereafter be, formed under a pretense of circulating the Gospel of Christ; nor any secret organization; nor will she correspond with any Association that is engaged in supporting any of the above named institutions, they being without a "Thus saith the Lord" for them as to the church.

14th. Any amendments may be made to this Constitution at any time when a majority of the Association may deem it expedient.

List of Ordained and Licensed Ministers and their Post-Offices.

ORDAINED MINISTERS.

D. A. NATION	
J. T. STEWART	
W. BARTLET	Bartlet, Ala.
W. S. HOLLAND	Sneed, Ala.
E. F. GILLAND	Clear Springs, Ala.
R. V. HOOD	Brooksville, Ala.
R. R. LOKEY	Bartlet, Ala.
A. WHITWORTH	Arab, Ala.
W. T. MOON	Leesdale, Ala.

LICENSED MINISTERS.

JAMES BLACKWOOD	Cleveland, Ala.
B. F. HOLLAND	Sneed, Ala.
BUTLER MOON	Sidney, Ala.
E. R. GILLAND	Clear Springs, Ala.
I. F. GILBERT	Clear Springs, Ala.
J. J. HERRING	Liberty, Ala.
B. F. HOLLAND	High Mount, Ala.

STATISTICAL TABLE.

	Names of Churches	NAMES OF MESSENGERS.	PASTORS.	NAMES OF CLERKS AND THEIR POST-OFFICES	Baptized	Rec'd by Letter	Dism'd by Letter	Excluded	Restored	Deceased	Total Membership	Contributions	Day of Meetings
1st Dist.	Mt. Moriah	*J. T. Stewart, J. W. Mayfield, James Mayfield	J. T. Stewart	Wm. Hood, Huldah, Ala	1	1	1	1	...	...	20	$ 1 50	2
	Mt. Pisgah	Not represented			...	...	...	...	...	...	...		...
	Bethlehem	Letter, but no Messenger	E. F. Gilland	J. W. Matthews, Gallant, Ala	...	...	...	...	...	...	20	1 00	3
	Mt. Joy	T. W. Hood, G. T. Morrow	J. T. Stewart	T. W. Hood, Royal, Ala	...	...	...	2	...	...	37	1 60	3
	Siloam	*R. V. Hood, *D. A Nation, W. H. Whitworth	J. T. Stewart, R. V. Hood	D. A. Nation, Blountsville, Ala	2	...	1	1	...	1	31	1 45	4
	Liberty	*W. J McComac, O. B. Short	W. W. Barten, W. J. McComac	Alford Barten, Jasper, Ala	1	...	...	...	...	...	24	1 60	2
	Shiloh	E. P. K. Berry, Poke Berry, Willis Brown	R. V. Hood, A. Whitworth	E. P. K. Berry, Redhill, Ala	...	...	1	...	1	1	27	1 10	3
2d Dist.	Brown's Creek	No letter, P. M. Duran, as Messenger	A. Whitworth	W. C. Bodine, Sidney, Ala	...	...	...	...	...	...	...	70	4
	Mt. Pleasant	B. F. Pirkins, M. M. Pirkins, A. M. Lee	R. V. Hood, A. Whitworth	M. M. Pirkins, Oleander, Ala	1	3	...	...	...	2	29	1 00	2
	Clear Creek	J. G. Davis, Calvin Scott	W. S. Holland	J. G. Davis, Friendship, Ala	...	...	3	2	...	...	18	50	3
	Zion Hill	A. Z. Kytte, A. R. Garland	W. S. Holland	D. A. Holland, High Mount, Ala	1	2	...	1	1	...	34	1 00	2
	New Hope, Marshall Co.	T. D. Dendy, J. M. Hawk	R. R. Lokey	J. T. Dendy, Harton, Ala	1	3	4	1	...	...	32	1 10	4
	Salem	†J. J. Herring, I. T. Barnett, C. Q. Alldredge	J. T. Stewart	C. Q. Alldredge, Tappan, Ala	2	5	...	1	...	2	63	1 75	1
3d Dist.	New Hope, Cullman Co.	Not represented			...	...	...	...	...	...	...		...
	Sardis	Not represented			...	...	...	...	...	...	...		...
	Little Vine	W. S. Hendricks, J. J. Brown, R. A. Moon	A. Whitworth, W. T. Moon	G. F. Moon, Blue Springs, Ala	...	3	1	...	1	...	27	1 10	4
	Mt. Carmel	J. C. Graves, D. G. Gunter		M. M. Willard, Loretto, Ala	...	1	1	...	3	1	12	75	3
				Total	9	18	12	9	6	7	374	$16 15	

Ordained Ministers marked thus *; Licentiates †.

SALEM CHURCH, BLOUNT CO., ALA.

To all Sister Associations with whom Mt. Zion Association Corresponds, and to all People it may Concern:

WHEREAS, J. C. Shelton, Brooksville, Ala., has written an article dated October, 1892, in reference to the trouble that came up in Salem church, which resulted in his exclusion in May, 1885, and in said Circular Salem church claims to be misrepresented, which she here proposes to show:

The first charge against J. C. Shelton was falsehood. The falsehood was that he agreed to Salem church he would not preach or write on those matters that troubled her any more, and told to some of the brethren afterwards, that he did not promise any such thing.

The second charge was for preaching, writing and teaching heresy. The points of doctrine were:

1st. The absolute predestination of all things, both good and evil.

2d. The eternal death of Adam; that Adam died an eternal soul, body and spirit death.

3d. That Christ's body had none of the Adamic flesh and blood about it.

Charge first, see the latter clause of 17th and entire 18th pages of Circular referred to.

We will quote a paragraph from a letter written to Eld. Ballew by J. C. Shelton, in which he states that "While I was with the Missionaries, there was a great big sheep or goat, in the shape of old Phillip Musgrove, who commenced butting me directly after I got into the body of Missionaries, and he never quit butting me as long as I stayed. He accused me of being a Hardshell, a Two-Seeder, etc.; but I have a clear conscience to-day, while he has been justly charged and arraigned before the Courts for murder. But since I have got among the Primitives, there is another big sheep in the shape of Eld. Ballew, that has got after me, and butts me so hard sometimes he makes

my bones ache." He also states in this letter that he is willing for Eld. Ballew to read it in secret, or to any of the brethren, or anywhere else, or even to Salem church, or any other church. This letter was dated Monday after he had made the promise Saturday before.

Now, we will say that if the above has any spirit of peace in it, we are no judge; and in this letter and two others, dated shortly afterwards, he writes to Eld. Ballew on the very things he promised not to write or preach on.

We, the church at Salem, do not believe in the immediate, absolute predestination of all things.

We do not believe in the eternal death of Adam, but the death of Adam involves eternal consequences, unless released by the merits of Christ.

We believe that when Christ was made, He was made of woman, and partook of all the common infirmities and weaknesses of other men, yet without sin, (see Confession of Faith of the Philadelphia Baptists, in Hassell's History, and Articles of Faith of Canada Baptists; also, Gal. iv. 4; Heb. xxiv. 14, and to the end of the chapter), notwithstanding the Elder has labored very hard to sustain his theory by misquoting Gal. iv. 4, by saying He was born of a woman, etc. We deem it unnecessary to follow the Elder any further in his philosophical reasoning, as it is an exposition of itself.

We will now turn to the Elder's charge against Salem church and her conference. He says: "According to promise I wrote the Circular Letter, but two or three years after its reception by the Association, Salem concluded to kick against some of the doctrine contained in it, and seemed to be determined on my destruction and the destruction of the Circular Letter, and in her wrangling over certain words, she came to the conclusion that the words 'Everlasting' and 'Eternal' did not mean the same thing, even to duration without end, in the future state." This charge we emphatically deny. We believe the word "Eternal" has neither beginning nor ending, and the word "Everlasting" has a beginning but no ending.

As to Salem church rejecting the 9th Article of the Faith of any of her sister churches, either in open conference or by any of her appointed messengers, she never did do it.

In first and second lines of his Circular he says: "At this time I was pastor of Harmony and Little Vine churches." My! my! Elder, you know you was never pastor of Little Vine. Hear the Elder again, down at bottom of same page, where he says: "Shortly after this test of faith of Harmony and Little Vine churches, I was once more drawn up in Salem conference and given to understand that I should not speak or write," etc. Now, Elder, you know you were excluded from Salem church Saturday before the first Sunday in May, 1885, when Little Vine and Harmony churches letters of complaint are dated May 9th and 16th, and were not received by us till Saturday before the first Sunday in June following. You seem to try to convey the idea that you was not excluded till after Little Vine and Harmony churches labored with Salem church by letter and messengers, which you know is incorrect.

We will here state we have a copy of Valley Grove church's Constitution, and it is exactly the same as Salem's.

The Elder tries to make capital of the Moderator that acted the day he was excluded. We will just say that the Moderator was in fellowship with Mt. Zion Association at that time, and the church is not accountable for his acts since.

As to this spirit matter, we will just say there was never any charged, or restrictions brought against the Elder on this, nor did any member of Salem church at any time assert that Adam had no spirit. The Elder kept on wrangling and annoying the church in this, as he did in other things, making statements about the spirit of man in a way the church did not believe, till it was mentioned in conference at one time, but no charge talked of.

We will just say that we have only executed the laws given to us by the Great Head of the church in the exclusion of the Elder, and when those brethren who have been led off by his philosophical reasoning, get tired of their position, our hearts and hands are open to receive them.

We will here give the number of individual members before and after each late division of Mt. Zion Association, that remained with us and held to the original principles of Primitive Baptists, and the teaching of the Scriptures as we see it. We will give the number the year before each division and the year after, as some of the churches were in a rather unsettled condition at the time of the divisions:

597 in 1877, the year we separated from the Institution party; 595 in 1879, the year after this division. 651 in 1884, the year before we separated from the Shelton party; 428 in 1886, the year after this division. 453 in 1888, the year before a number went off with the Halcomb party; 408 in 1890, the year after this division.